



# REFERENCE

## INTRODUCTION

TO



# THE KONDH GRAMMAR.

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" Sumite materiam vestris, qui scribitis, aequam  
Viribus : et versate diu, quid ferre recusent, quid  
Valeant humeri.

HORATIUS.  
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AN

## INTRODUCTION

TO THE

# KONDH GRAMMAR.

OF all the gifts which mankind have received from their benevolent Creator, the power of speech is the most useful and the most valuable; it does not only elevate man above the brute-creation, as Cicero justly observes, "*Ac mihi quidem videntur homines, cum multis rebus humiliores et infirmiores sint, hac re maxime bestiis præstare, quod loqui possunt,*" but it is also most essential to his living. "It is obvious then," says Doctor Blair, "that writing and discourse are objects entitled to the highest attention." The first thing, therefore, that ought to be kept in view, when our object is to civilize a people, barbarous, isolated, and unconnected with the rest of the human race, as the Kondhs are, is the cultivation and improvement of their language: in proportion as this is done, the people will be civilized.

Since the Kondhs have been known to the British functionaries resident in India,—more particularly to those who have had to exercise a direct control over them, they have been considered as objects of philanthropic contemplation: their savage rites, their rustic manners, and their simple mode of living have attracted the attention of many a philanthropist. After the cursory tour of the Hon'ble Mr. Russell, Colonel (then Captain) Campbell, C. B. was invested with control over them, in order to put an end to the most shocking rites of human sacrifice and female infanticide. Shortly after this, Captain Macpherson, with enlarged powers, succeeded him. It is not to observe that, as the districts of Geomaure and Sooradah, bordering on the savage country, were then only just ceded, neither of these indefatigable functionaries had time to turn his thoughts to the moral improvement of the Kondhs.

Fortunately for the Kondhs, on the dissolution of the Macphersonic agency, the administration of the Kondh affairs was

again entrusted to Colonel Campbell, C. B. It is to him that the succeeding generations of the Kondh population will be bound in grateful obligations, for it was he who first brought the object of fixing their language to the notice of the Madras Government.

The labours of Captain J. P. Frye have already laid the foundation by a series of publications; but it is to be lamented that ill health compelled him to leave India, and that consequently his undertaking has been left in an imperfect state. A Grammar of the Kondh language has long been a desideratum, and would have been more welcomed by the public from his hands.

Much need not be said of a work of this nature, since its utility will be manifest to those who are engaged in the arduous duties of abolishing the rites of human sacrifice and female infanticide, and to whom the acquisition of this language is most essential. Very few have yet learnt the language, and consequently few are able to judge of its antiquity, simplicity and fulness, in a philological point of view. It will be strange to observe that the language of the Kondh country, though bordering on the hill Zemindaries in the Ganjam district, does not bear the least resemblance to that of these near neighbours. Although Oriya may boast much of being derived from the copious, energetic and harmonious Sanscrit, it falls short, when we compare it with the Kui language, with respect to regularity. There are some anomalies in the Oriya language, far exceeding the bounds of our present undertaking to notice here—which do not exist in that of the Kondhs.

I have always thought that this language is a corruption of, or the primitive Telugu itself. In support of this opinion some arguments might be adduced, but as my object is to be as brief as possible, I will be content to point out the similarity that exists between many of the Kui and Telugu words. To notice all the grammatical similarities of the two languages, would occupy more space than is intended for this introduction.

The following is a comparative list of a few of the vocables of the two languages.

<i>Telugu.</i>	<i>Kui language.</i>		<i>English</i>
	Boud and Goom- sure dialect.	Chinna Kimeddy } dialect. } <i>meaning.</i>	
Ālu	Āli	Āli	a woman or a wife.
Illu	Iddu	Illu	a house.
Īru	Īru	Īru	you.
Kannu	Kan	Kan	an eye.
Mrānu	Mrānu	Mrānu	a tree.

Mínu	Mínu	Mínu	a fish.
Pálu	Pádu	Pálu	milk.
Pallu	Paddu	Pallu	a tooth.
Tala	Tlavu	Tlavú	the head.
Váru	E'váru	E'varu	they.

The idiom also of this language is the same as that of the Telugu ; in a word, we may translate a Telugu passage into it, rendering word for word.

The acquirement of the Kui language is not difficult ; but it must at the same time be acknowledged that without having a previous knowledge of Telugu, or at least of Oriya, it cannot be mastered within a twelvemonth.

It contains, of course, words sufficient to express the ideas which mankind have in the infant state of civilization ; but as it is now come under cultivation, it may, in the course of a few years, be made, by improvement, as copious as any of the known languages.

That poetry is anterior to prose, is fully established by the existence of popular ballads and songs in this language.

The mode in which they perform their religious worship, and their propitiatory hymns addressed to their tutelary deities, are all in poetry. They have instrumental as well as vocal music ; they sing their amatory ballads to small guitars of one or two strings, which they call *dékas* in their own language.

As this is the first attempt of this nature in this language, I crave the indulgence of the learned for any blunders which may have escaped my notice, and for any deficiencies which it was not in my power to supply.

### *The Kui Language.*

#### PART I.

Like almost all the Indian languages, the Kui language is written from left to right. The Oriya alphabet, as adapted to his language, consists of thirty letters, eight of which are vowels and the rest consonants : they are as follows :

#### VOWELS.

ଅ ଓ ଆ ଇ ଊ ଋ ଌ ଋ ଌ ଋ ଌ

The Consonants are divided into five classes.

1	କ ko	ଗ go	ଘ ho	ଙ ño	Gutturals.
2	ଟ ta	ଡ do	ଢ ro	ଣ lo	Linguals.
3	ଚ cho	ଜ jo	ଝ yo	ଞ nyo	Palatines.
4	ତ to	ଦ do	ଢ lo	ଷ so	Dentals.
5	ପ po	ବ bo	ଫ vo	ମ mo	Labials.

The usual arrangement observed by the oriental grammarians has been somewhat altered : that now exhibited follows the order of nature. A separate place has not been allotted to the miscellaneous or *Avargya* letters, they are all added to the different *Vargas* according to their origin.

As the Sanscrit and Oriya languages do not contain the short forms of ଏ é and ଓ ó, it is necessary that some modifications should be made in order to represent them.

The vowel ଅ must be pronounced short in the beginning of a word when it is followed by the vowel ଊ or the consonant ଦ or any other combined consonant ; as ଅଊ *ai*, ଅହ *aha*, ଅଟ୍ଟା *atta*. In all other situations this letter must be pronounced long ; as ଅନେ *áne*.

At the end of a word the letter ଅ is always pronounced short ; should we, however, require it to be long we must add another ଅ ; as କଠା *kattá*, ବେନୁଆ *venúú*.

The same rule applies when this letter occurs in the middle of a word ; as କାଆଙ୍ଗା *káúnga*, ସିଦ୍ଧାଅଦେ *sidiúte*.

The vowel ଏ is pronounced short when followed by a combined consonant ; as ଏସ୍ତେ *esse*. When it stands uncombined with a consonant, and when it is the medial of a word, (whether a combined consonant follows it or not,) it is always pronounced long ; as ଏଲୁ *elu*, ବାଏଜୁ *vaénju*, ସାଲେଜୁ *sallenju*.

The vowel ଅ o is inherent in every one of the consonants.

The connected or secondary forms of the other vowels are as follows :

ଅ	becomes		as	କାହା	a play.
ଊ	"	"	"	କିନି	silence.
ଈ	"	1	"	କାଲୁ	a bolt.
ଏ	"	୯	"	କେତା	a wet field.
ଓ	"	୧୧	"	କୋଡ଼ି	a cow.
ଉ	"	୧୫	"	କସା	a vegetable.
ଋ	"	୧୬	"	କୁଡ଼ି	to refuse.

Independently of the thirty letters given above, there are two others which, properly speaking, ought to be numbered

among them, they are the *Visarga* ॑ pronounced like *h*, and the *Ardhānuswara* (semi-circle) ̣ pronounced like *n*. When the *Visarga* is followed by a vowel, it is changed into ॡ *h*; as କାଁଁ to play, କାଁଁଁ I play or will play. I do not know how I can represent the sound of the *Ardhānuswara* better than by saying that it is pronounced like the ̣ in the Oriya word କାଁଁଁଁ why; as ଅଞ୍ଜାଁଁ I am or will be.

There do not appear any other peculiarities worthy of notice in the orthography.

### OF GENDER.

With regard to gender this language follows the order of nature; nouns that denote males are masculine, those that denote females are feminine, and the rest are neuter.

### OF NUMBER.

Every noun in its original state is of the singular number.

To form the plural from the singular, the following rules must be observed.

1st.—All masculines ending in ୱ\* form their plural by the change of that syllable into ୱା; as ଲାକେୱା a young man, makes ଲାକେୱା଼; ରାଜେୱା a king, makes ରାଜେୱା଼.

*Except.*—Should the affix ଅଞ୍ଜା, however, be added to the relative participles, the plural is formed by changing it into ଅଞ୍ଜା଼; as ପୁରାଞ୍ଜା the man that knows, makes ପୁରାଞ୍ଜା଼; ବାଞ୍ଜା the man that came, makes ବାଞ୍ଜା଼.

2nd.—Nouns meaning relationship form their plural by adding ଅଞ୍ଜା; as ଦାଦା an elder brother, makes ଦାଦାଞ୍ଜା. If these nouns end in ଅଞ୍ଜା the plural is formed according to the principle laid down in the exception under Rule I. When nouns meaning relationship end in either ୱ or ୱା, the plural is formed by adding ଞ୍ଜା; as ଅଞ୍ଜା a grandfather, makes ଅଞ୍ଜାଞ୍ଜା; ଅଞ୍ଜା a son, makes ଅଞ୍ଜାଞ୍ଜା.

3rd.—Feminines ending in ଅଞ୍ଜା form their plural by changing the ଅଞ୍ଜା into ଅଞ୍ଜା଼; as କୁଅଞ୍ଜା a Kui woman, makes କୁଅଞ୍ଜା଼.

ୱ is the final of the word ଅଞ୍ଜା a man, always employed as an affix.



If they end in any other letter, only ୍ସା is added ; as, ଅସା a woman, makes ଅସାୟା ; କୁଡ଼ି a little girl, makes କୁଡ଼ିୟା ।

4th.—The plural of nouns of the inferior class is formed in various ways : 1st, by adding ଙା to the singular ; as, ଓଡ଼ା a goat, makes ଓଡ଼ାଙ୍ଗା ; କୋଢ଼ି a cow, makes କୋଢ଼ିଙ୍ଗା : 2ndly, by changing the final into ଙା ; as, କାଢ଼ fruit, makes କାଙ୍ଗା ; ଉଡ଼ୁ a piece of flesh, makes ଉଙ୍ଗା : 3rdly, by adding କା to the singular ; as, ଖିଢ଼ା a bundle of straw, makes ଖିଢ଼ାକା ; ପଟେ a necklace of beads, makes ପଟେକା । When this termination is affixed to some nouns of which ଡ଼ or ଢ଼ are finals, it changes them respectively into ଟ and ଡ ; as, ମାଡ଼ୁ a hare, makes ମାଟ୍ଟା ; ସୋକ୍ତ a sore, makes ସୋକ୍ତା । If the final is a double consonant followed by a vowel, it drops the last letter with the vowel, and changes the remaining one according to the above rules ; as ପାଢ଼ୁ a tooth, makes ପାଟ୍ଟା ।

*Except.*—ଡେକ୍ତୁ a piece of wood, and some other nouns, drop the last syllable and change the penultimate into ୍ସା ; as ଡେସା

#### OF CASE.

The whole number of Kui nouns is divided into two classes : those that end in ଅଞ୍ଜ or ଞ୍ଜ are of the major or superior class ; and all those which terminate in any other letter, constitute what is called the minor or inferior class.

The principal cases are the nominative and the inflection. Every noun in its primitive state is of the nominative case. The inflection of nouns of the first class is formed from the nominative by changing the final ଞ୍ଜ into ନି ; as, ଲାଡ଼େଞ୍ଜ a young man, makes ଲାଡ଼େନି in the inflection ଲାଡ଼େନି.

The inflection of the other class of nouns is the same as the nominative.

The inflection is that by adding to which the different postpositions, the various cases are obtained : it is frequently used for the genitive without any postposition whatever ; as, ଲାଡ଼େନି କୁଡ଼ି the young man's wife.

The inflection of those plurals that end in ଙା and ୍ସା is formed by adding ନି ; as, ଲାଡ଼େଙ୍ଗା young men, makes ଲାଡ଼େଙ୍ଗାନି ; ଅସାୟା women, makes ଅସାୟାନି.

Those plurals that end in ୠ form their inflection by changing the ୠ into ୡ ; as, ଦାଦାଁ elder brother, makes ଦାଦାଁଁ.

To make the subject of the cases more plain we will hereunder shew a noun of each of the two classes, declined with all the cases in both numbers.

# 1ST DECLENSION.

ଲ଼଼େ଼଼ୁ a young man.

	<i>Singular.</i>	<i>Plural.</i>
Nom. and Voc.	ଲ଼଼େ଼଼ୁ	ଲ଼଼େ଼଼ା
Acc.	ଲ଼଼େ଼଼ନି-଼଼ି and sometimes ୠ.	ଲ଼଼େ଼଼ାନ୍ନି &c. as in the singular.
Inflec.	ଲ଼଼େ଼଼ନି	ଲ଼଼େ଼଼ାନ୍ନି
Dat.	ଲ଼଼େ଼଼ନିତା଼ିଁ ତି଼ଁ କି ଗେଲୁ or ବାଗା	ଲ଼଼େ଼଼ାନ୍ନିତା଼ିଁ &c. as in the singular.
Ab.	ଲ଼଼େ଼଼ନିଟା଼ିଁ or ତା଼ିଁ	ଲ଼଼େ଼଼ାନ୍ନିଟା଼ିଁ or ତା଼ିଁ
Poss.	ଲ଼଼େ଼଼ନି or ନିଲୁ	ଲ଼଼େ଼଼ାନ୍ନି or ନିଲୁ
Loc.	ଲ଼଼େ଼଼ନି ତା଼ିଁ ତା଼ିଁ ଲ଼଼ୁ or ଲ଼଼ୁତା	ଲ଼଼େ଼଼ାନ୍ନି ତା଼ିଁ &c. as in the singular.

# 2ND DECLENSION.

ମୀତା a child.

	<i>Singular.</i>	<i>Plural.</i>
Nom. and Voc.	ମୀତା	ମୀତାନ୍ନା
Acc.	ମୀତାନ୍ନି &c.	ମୀତାନ୍ନାନ୍ନି &c.
Inflec.	ମୀତା	ମୀତାନ୍ନାନ୍ନି
Dat.	ମୀତାତା଼ିଁ &c.	ମୀତାନ୍ନାନ୍ନିତା଼ିଁ &c.
Ab.	ମୀତାଟା଼ିଁ or ତା଼ିଁ	ମୀତାନ୍ନାନ୍ନିଟା଼ିଁ or ତା଼ିଁ
Poss.	ମୀତାନ୍ନି କିଲୁ	ମୀତାନ୍ନାନ୍ନି or କିଲୁ
Loc.	ମୀତାତା଼ିଁ &c.	ମୀତାନ୍ନାନ୍ନିତା଼ିଁ &c.

The different shades of meaning of the postpositions must be learnt by a course of reading, or by intercourse with the natives ; it would be a tedious task to attempt to give rules on the subject.

## ADJECTIVES.

The adjectives of the Kui language are few in number, they are not varied on account of gender, number or case.\*

## PRONOUNS.

The pronouns of this language are declined like nouns.

The primitive pronouns are:—

	<i>Singular.</i>	<i>Plural.</i>
1st person,	ଆଜ୍ଞ I.	ଆମ୍ଭ we.
2nd ditto,	ଭୁଜ୍ଞ thou.	ଭିରୁ ye or you.
3rd ditto,	ଭୁଜ୍ଞା he.	ଭୁଜ୍ଞା they.
Fem. and Neut.	ଭୁରୁ she or it.	ଭୁଜ୍ଞି they (fem.& neut.)

There is a set of particles which may be called *the indeclinable demonstrative pronouns*. They are ଅ, ଆ, and ଏ *that*, and ଇ *this*. Any one of these prefixed to the suffix ଆଜ୍ଞ and its plural ଆରୁ, and to ଭୁ and ଭୁଜ୍ଞ the feminine and neuter terminations, (singular and plural) give the pronouns of the third person; as, ଅଆଜ୍ଞ he, ଅଆରୁ they, (masc.) ଅଭୁ she or it, ଅଭୁଜ୍ଞି they, (fem. and neut.) The letter ଶ sometimes intervenes between the demonstrative particles and the suffix ଆଜ୍ଞ or its plural form ଆରୁ; as, ଅଶଭୁଜ୍ଞ he, ଅଶଭୁରୁ they, (masc.)

The inflection of the pronouns of the third person masculine is formed by changing ଆଜ୍ଞ into ଆଜ୍ଞି in the singular and ଆରୁ into ଆରୁ in the plural number; as, ଅଆଜ୍ଞ, ଅଆଜ୍ଞି, ଅଆରୁ, ଅଆରୁ.

The pronoun of the third person feminine and neuter forms its inflection by changing ଭୁ into ଭୁଜ୍ଞି in the singular, and ଭୁଜ୍ଞି into ଭୁଜ୍ଞା in the plural, number; as, ଅଭୁ, ଅଭୁଜ୍ଞି, ଅଭୁଜ୍ଞା.

The inflection of the pronouns of the first and second persons respectively is ନା and ମା, ନୀ and ମୀ

The possessives are analogous to the inflected forms; as ନା my, ମା our, ନୀ thy and ମୀ your, ଅଭାଜ୍ଞ his, ଅଭାଭୁ their, (masc.); ଅଭୁଜ୍ଞି her or its, ଅଭୁଜ୍ଞା their, (fem. and neut.)

The dative of the pronouns of the 1st and 2nd persons is

\* The want of adjectives in this language is, for the most part, supplied by the relative participles.

formed by adding ଛେ to the inflection ; as, ନ଼ିଛେ to me, ମ଼ିଛେ to us, ତୁ଼ିଛେ to thee, ମୁ଼ିଛେ\* to you.

The pronouns of the third person form their dative by adding the proper postpositions to the inflection.

There is another form of the pronouns, which may be called *the absolute possessive*. It is formed by adding **ନେ** to the inflection; as, **ମା|ନେ** ours; **ମା|ନେ** yours. When this termination is affixed to the inflection of the pronouns of the third person in the singular number, the **ନି** of the inflection is dropped; but in the plural, only the nasal of the termination is elided; as, **ଏକା|ନେ** his; **ଏକା|ନେ** her's; but **ଏକା|ରିବ** their's (mas.) **ଏକା|ସ୍ତ୍ରୀବ** their's (fem. and neut.)

There is a dual pronoun in the Kui language which means both the person addressed, and the person addressing, and which from want of a corresponding English term we may translate *we*. It is declined as follows :

Nom.	ପାତ୍ର
Inflect.	ଆମ୍ଭାନ୍
Dat. and Acc.	ଆମ୍ଭାଙ୍କୁ

The other forms are common to all

VERBS.

Verbs are simple roots which generally consist of two or three letters, but which are never used without the addition of some inflections. They are conjugated in various ways.

The verbs are either active or neuter; they have two numbers and three persons.

There are three moods; the indicative, the infinitive, and the imperative.

The indicative has two tenses, the aorist, and the past.

The aorist represents both the present and future actions ;  
as, ἄνιμι I beat or will beat.

The past tense represents any past action indefinitely ; as,  
 ଅଜ୍ଞ ପାରିଲେ I did beat.

\* This form is used in both a dative and an accusative signification in the Goomsure and Boud dialect. In the Chinna Kumedý dialect there is a separate form for each of these.

The postpositions of the dative signification may also be added to the inflections ; as, ମା ଗୋରୀ ଦେ she wept for us, ନିଜି ଗାସ୍ତେ I went for you.

The accusative of the neuter pronoun of the third person is sometimes  $\langle\mathfrak{Q}\rangle$  in the singular, and  $\langle\mathfrak{P}\rangle$  in the plural neuter.

## PARTICIPLES.

The participles are of two distinct kinds ; the one denominated *verbal*, and the other *relative*.

The verbal participles are two, the present, and the past ; they are used in compound tenses.

The relative participles are two, the aoristic, and the past. They admit of no personal terminations, they can precede no verb, and are termed *relative* participles, the power of the English relative pronouns *who*, *which*, or *that*, being inherent in them : they therefore always refer to some noun or pronoun with which they agree as adjectives ; thus, *the man that eats*, *the hare that runs*, would be expressed in the Kui language by relative participles ; viz. ᱵᱤᱨᱫᱟᱹᱜᱟᱲᱤ, ᱵᱤᱨᱫᱟᱹᱜᱟᱲᱤ

There is a part of the verb which, for want of a more appropriate term to express it in English, we will denominate the *supine* ; its use is very rare in the language.

There are no verbal nouns ; the infinitive is sometimes used as a verbal noun, it cannot be declined with any other postposition than ᱵᱤᱨᱫᱟᱹᱜᱟᱲᱤ or ᱵᱤᱨᱫᱟᱹᱜᱟᱲᱤ ; as, ᱵᱤᱨᱫᱟᱹᱜᱟᱲᱤ for coming, ᱵᱤᱨᱫᱟᱹᱜᱟᱲᱤ for going.

The verbs are divided into five conjugations.

The principal parts of a verb are the root, and the present and past verbal participles ; to one of these (as the particular conjugation may require) the personal terminations are affixed, as may be seen in the exemplification of verbs.

The first conjugation forms its present participle by adding ᱵᱤᱨᱫᱟᱹᱜᱟᱲᱤ and the past by adding ᱵᱤᱨᱫᱟᱹᱜᱟᱲᱤ to the root ; as, from ᱵᱤᱨᱫᱟᱹᱜᱟᱲᱤ, the root meaning to beat, are formed ᱵᱤᱨᱫᱟᱹᱜᱟᱲᱤ beating, and ᱵᱤᱨᱫᱟᱹᱜᱟᱲᱤ having beaten.

The aoristic and the past relative participles in this conjugation are formed by adding ᱵᱤᱨᱫᱟᱹᱜᱟᱲᱤ and ᱵᱤᱨᱫᱟᱹᱜᱟᱲᱤ respectively to the present verbal participle ; as, ᱵᱤᱨᱫᱟᱹᱜᱟᱲᱤ the man that beats or will beat, ᱵᱤᱨᱫᱟᱹᱜᱟᱲᱤ the man that did beat. The personal terminations are in this conjugation affixed to the present verbal participle ; as, ᱵᱤᱨᱫᱟᱹᱜᱟᱲᱤ I beat or will beat, ᱵᱤᱨᱫᱟᱹᱜᱟᱲᱤ I did beat.

The second conjugation forms its present and past verbal participles by adding ᱵᱤᱨᱫᱟᱹᱜᱟᱲᱤ and ᱵᱤᱨᱫᱟᱹᱜᱟᱲᱤ respectively to the root ; as, from ᱵᱤᱨᱫᱟᱹᱜᱟᱲᱤ, the root meaning to see, are formed ᱵᱤᱨᱫᱟᱹᱜᱟᱲᱤ seeing, ᱵᱤᱨᱫᱟᱹᱜᱟᱲᱤ\* having seen.

\* In the roots of the second conjugation, when the succeeding affix begins with a vowel, the *s* is changed into *ᱵᱤᱨᱫᱟᱹᱜᱟᱲᱤ* and the vowel incorporating with it becomes one syllable.

The personal terminations are in this conjugation affixed to the root ; as, ମେଁ I see or will see, ମେଢେ I saw.

The aoristic and relative participles are formed by adding ନି and ଢି respectively to the root ; as, ମେନିଲେକୁ the man that sees or will see ; ମେଢିଲେକୁ the man that did see.

The third conjugation forms its present and past verbal participles by adding ଗି and ଗା respectively to the root ; as, from କେ, the root meaning to cut, are formed କେଗି cutting, କେଗା having cut.

The aoristic and past relative participles are formed by adding ନି and ଢି respectively to the root ; as, କେନିଲେକୁ the man that cuts or will cut, କେଢିଲେକୁ the man that did cut.

The personal terminations are in this conjugation affixed to the root ; as, କେଁ I cut or will cut, କେଢେ I did cut.

The fourth conjugation forms its present and past verbal participles by adding ଭୁ and ଭା respectively to the root ; as, from ଆ, the root meaning to become, are formed ଆଭୁ becoming, and ଆଭା having become.

The aoristic and past relative participles of the fourth conjugation are formed by adding ନି and ଢି respectively to the root ; as, ଆନିଲେକୁ the man that becomes or will become, ଆଢିଲେକୁ the man that became.

The personal terminations are in this conjugation affixed to the root ; as ଆଁ I become or will become, ଆଢେ I became.

The fifth conjugation forms its present and past verbal participles by adding ଗୁଁ and ଆ respectively to the root ; as, from ଗି, the root meaning to do, are formed ଗିଗୁଁ doing, and ଗିଆ\* having done.

The aoristic and relative participles are in this conjugation formed by adding ନି and ଢି respectively to the root ; as, ଗିନିଲେକୁ the man that does or will do ; ଗିଢିଲେକୁ the man that did.

The infinitive is formed by adding to the roots, ଆ in the first, ଗା in the second and third, and ଡା in the fourth, and ଗୁ or ଡା in the fifth conjugation ; as, ଗାଗା to beat ; ମେଘା to see ; କେଗା to eat ; ଆଡା to become ; ଗିଗୁ or ଗିଡା to do.

\* All verbs which end in ଭୁ and form their past verbal participle by the addition of the vowel ଆ undergo this charge, viz., the ଭୁ of the root is dropped and ଗୁ substituted as in the above example.

We will here present to the reader the affirmative and negative auxiliaries conjugated.

*Affirmative Auxiliary.*

PRINCIPAL PARTS.

Root ମାନ୍ to be.

Present verbal participle ମାନ୍ତି, ମାଞ୍ଜି being.

Past verbal participle ମାଞ୍ଜି having been.

INDICATIVE MOOD.

*Aorist Tense.*

	<i>Singular.</i>	<i>Plural.</i>
1. Person.	ଅନୁମାଈଁ	ଆମୁମାନ୍ନମୁ
2.	ଭନ୍ତିମାଞ୍ଜି	ଭରମାଞ୍ଜେରୁ
3. Mas.	ଏଆଞ୍ଜମାନ୍ନେଞ୍ଜୁ	ଏଆରମାନ୍ନେରୁ
Fem. & Neut.	ଏରମାନ୍ନେ	ଏକିମାନ୍ନୁ

*Past Tense.*

1.	ଅନୁମାସ୍ତେ	ଆମୁମାସ୍ତମୁ
2.	ଭନ୍ତିମାସ୍ତି	ଭରମାସ୍ତେରୁ
3. Mas.	ଏଆଞ୍ଜମାସ୍ତେଞ୍ଜୁ	ଏଆରମାସ୍ତେରୁ
Fem. & Neut.	ଏରମାସ୍ତେ	ଏକିମାସ୍ତୁ

IMPERATIVE MOOD.

2.	ଭନ୍ତିମାନ୍ନୁ	ଭରମାଞ୍ଜୁ
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INFINITIVE MOOD.

ମାନ୍ତି

Aoristic relative participle ମାନ୍ତି

Past relative participle ମାସ୍ତି

There are some verbs such as, ପୁନୁ to know, କେନ୍ତୁ to hear, which are conjugated like the above, and which may therefore be said to be irregular, as they cannot be classed under any conjugation.

The negative auxiliary, ସିନ୍ତୁ not to be, has neither the principal parts nor the infinitive. It has not been found in the imperative mood.

INDICATIVE MOOD.

*Aorist Tense.*

	<i>Singular.</i>	<i>Plural.</i>
1. Person.	ଅନୁସିଦେନ୍	ଅମ୍ଭସିଦାମ୍ଭ
2.	ଇନ୍ସିଦାଆଇ	ଇର୍ ସିଦେର୍
3. Mas.	ଏଆଞ୍ଜ ସିଦେଞ୍ଜ	ଏଆର୍ ସିଦେର୍
Fem. & Neut.	ଏଇ ସିଦେ	ଏଞ୍ଜିସିଦା

*Past Tense.*

1. Person.	ଅନୁସିଦାଆଦେ	ଅମ୍ଭ ସିଦାଆଦମ୍ଭ
2.	ଇନ୍ସିଦାଆଇ	ଇର୍ ସିଦାଆଦେର୍
3.	ଏଆଞ୍ଜ ସିଦାଆଦେଞ୍ଜ	ଏଆର୍ ସିଦାଆଦେର୍
Fem. & Neut.	ଏଇ ସିଦାଆଦେ	ଏଞ୍ଜି ସିଦାଆଦୁ

Aoristic relative participle ସିଦାଆନି \*

Past relative participle ସିଦାଆଇ

A scheme of the personal terminations is given below to assist the memory of the reader.

AFFIRMATIVE FORM.

*Aorist Tense.*

	<i>Singular.</i>	<i>Plural.</i>
1. Person.	ଇ	ନାମ୍ଭ
2.	ଦ	ଦେର୍
3. Mas.	ନେଞ୍ଜ	ନେର୍
Fem. & Neut.	ନେ	ନି

*Past Tense.*

1.	ଦେ	ଦାମ୍ଭ
2.	ଦି	ଦେର୍
3. Mas.	ଦେଞ୍ଜ	ଦେର୍
Fem. & Neut.	ଦେ	ଦୁ

IMPERATIVE.

2.	ମ୍ଭ	ଦୁ or ଦୁ
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In the negative form of the verb the personal terminations are affixed to the *root* in all the conjugations.

\* Although I have called this tense of the negative auxiliary the *Aorist*, yet it properly refers to the present time, and I have not yet met with a single instance, in which it is used with a future signification.



## NEGATIVE FORM.

## Aorist Tense.

	<i>Singular.</i>	<i>Plural.</i>
1. Person.	ଏନ୍	ଏମ୍
2.	ଅଥାନ୍	ଏର
3. Mas.	ଏଞ୍	ଏର
Fem. & Neut.	ଏ	ର

## Past Tense.

1. Person.	ଅଥାଦେ	ଅଥାତାମ୍
2.	ଅଥାଦ	ଅଥାଦେର
3. Mas.	ଅଥାଦେଞ୍	ଅଥାଦେର
Fem. & Neut.	ଅଥାଦେ	ଅଥାଦୁ

## IMPERATIVE.

2. Person.	ଅଥା	ଅଥାଦ
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The negative participles are formed by inserting ଅଥା between the root and the affix ନି or ତି ; as, ପାଗାଅଥାତଲେକୁ the man that did not beat.

A verb of each conjugation is here selected and conjugated through all its moods and tenses.

## PARADIGM OF THE FIRST CONJUGATION.

Root ପାଞ୍ଚ to beat.

## Affirmative Form.

## INDICATIVE MOOD.

## Aorist Tense.

	<i>Singular.</i>	<i>Plural.</i>
1. Person.	ଅନ୍ପାଗିଲ୍	ଅମ୍ପାଗିନାମ୍
2.	ଇନ୍ପାଗିଦ	ଇର ପାଗିଦେର
3. Mas.	ଏଅଞ୍ ପାଗିନେଞ୍	ଏଅର ପାଗିନେର
Fem. & Neut.	ଏଇ ପାଗିନେ	ଏକି ପାଗିନ୍

## Past Tense.

1.	ଅନ୍ ପାଗିତେ	ଅମ୍ ପାଗତାମ୍
2.	ଇନ୍ ପାଗିତି	ଇର ପାଗିତେର
3. Mas.	ଏଅଞ୍ ପାଗିତେଞ୍	ଏଅର ପାଗିତେର
Fem. & Neut.	ଏଇ ପାଗିତେ	ଏକି ପାଗିତୁ

IMPERATIVE MOOD.

2. Person. . ପାଗାମ୍ମ ପାଗାଦୁ \*

INFINITIVE ପାଗା

Present verbal participle ପାଗି

Past verbal participle ପାଗା

Aoristic relative participle ପାଗିନି

Past relative participle ପାଗିତି

Supine ପାଗାଣ୍ଡ

NEGATIVE FORM.†

*Aorist Tense.*

	<i>Singular.</i>	<i>Plural.</i>
1. Person.	ଅନୁ ପାଗେନୁ	ଅମ୍ମ ପାଗାଆମ୍ମ
2.	ଇନୁ ପାଗାଆଇ	ଇର ପାଗେର
3. Mas.	ଏଆଞ୍ଜୁ ପାଗେଞ୍ଜୁ	ଏଆର ପାଗେର
Fem. & Neut.	ଏରିପାଗେ	ଏକି ପାଗୁ

*Past Tense.*

1. Person	ଅନୁ ପାଗାଆଡେ	ଅମ୍ମ ପାଗାଆଡମ୍ମ
2.	ଇନୁ ପାଗାଆଡି	ଇର ପାଗାଆଡେର
3. Mas.	ଏଆଞ୍ଜୁ ପାଗାଆଡେଞ୍ଜୁ	ଏଆର ପାଗାଆଡେର
Fem. & Neut.	ଏରି ପାଗାଆଡେ	ଏକି ପାଗାଆଡୁ

IMPERATIVE MOOD.

2. ପାଗାଆ ପାଗାଆଦୁ

Aoristic relative participle ପାଗାଆନି

Past relative participle ପାଗାଆଡି

PARADIGM OF THE SECOND CONJUGATION.

Root ଚେ to see.

\* ଅ intervenes between the root and the imperative terminations only in the first conjugation.

† In the negative form the infinitive mood, the verbal participles and the supines are not used.

*Affirmative Form.*

## INDICATIVE MOOD.

*Aorist Tense.*

	<i>Singular.</i>	<i>Plural.</i>
1. Person.	ଅନୁମେହିଁ	ଅମ୍ଭୁମେନାମ୍ଭୁ
2.	ଇନୁମେଧି	ଇର ମେଦେର
3. Mas.	ଏଆଞ୍ଜୁ ମେନେଞ୍ଜୁ	ଏଆର ମେନେର
Fem. & Neut.	ଏରି ମେନେ	ଏକି ମେନ୍ତୁ

*Past Tense.*

1. Person.	ଅନୁମେତେ	ଅମ୍ଭୁମେତାମ୍ଭୁ
2.	ଇନୁମେତି	ଇର ମେତେର
3. Mas.	ଏଆଞ୍ଜୁ ମେତେଞ୍ଜୁ	ଏଆର ମେତେର
Fem. & Neut.	ଏରି ମେତେ	ଏକି ମେତୁ

## IMPERATIVE MOOD.

2.	ମେମ୍ଭୁ	ମେଦ୍ଭୁ
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## INFINITIVE ମେଘା

Present verbal participle ମେଞ୍ଚି

Past verbal participle ମେହା

Aoristic relative participle ମେନେ

Past relative participle ମେତି

Supine ମେଞ୍ଚାଣ୍ଡ

## NEGATIVE FORM.

*Aorist Tense.*

	<i>Singular.</i>	<i>Plural.</i>
1. Person.	ଅନୁମେହେନ୍	ଅମ୍ଭୁମେହାଅମ୍ଭୁ
2.	ଇନୁମେହାଆର	ଇର ମେହେର
3. Mas.	ଏଆଞ୍ଜୁ ମେହେଞ୍ଜୁ	ଏଆର ମେହେର
Fem. & Neut.	ଏରି ମେହେ	ଏକି ମେହୁ

*Past Tense.*

1.	ଅନୁମେହାଅତେ	ଅମ୍ଭୁମେହାଅତମ୍ଭୁ
2.	ଇନୁମେହ ଅତି	ଇର ମେହାଅତେର
3. Mas.	ଏଆଞ୍ଜୁ ମେହାଅତେଞ୍ଜୁ	ଏଆର ମେହାଅତେର
Fem. & Neut.	ଏରି ମେହ ଅତେ	ଏକି ମେହାଅତୁ

Aoristic relative participle ମେହାଅନ

Past relative participle ମେହାଅତି

PARADIGM OF THE THIRD CONJUGATION.

Root କେ to cut.

*Affirmative Form.*

INDICATIVE MOOD.

*Aorist Tense.*

	<i>Singular.</i>	<i>Plural.</i>
1. Person.	ଅନୁ କୋଇଁ	ଆମ୍ଭକୋନାମ୍ଭ
2.	ଇନୁ କୋବି	ଇର କୋଦେର
3. Mas.	ଏଆଡୁ କୋନେଡୁ	ଏଆର କୋନେର
Fem. & Neut.	ଏରି କୋନେ	ଏବି କୋନୁ

*Past Tense.*

1. Person	ଅନୁ କୋଡେ	ଆମ୍ଭ କୋଡାମ୍ଭ
2.	ଇନୁ କୋତି	ଇର କୋଡେର
3. Mas.	ଏଆଡୁ କୋଡେଡୁ	ଏଆର କୋଡେର
Fem. & Neut.	ଏରି କୋଡେ	ଏବି କୋଡୁ

IMPERATIVE MOOD.

2.	କୋମ୍ଭ	କୋଦୁ
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INFINITIVE MOOD କୋପା

Present verbal participle କୋପି

Past verbal participle କୋସା

Aoristic relative participle କୋନି

Past relative participle କୋତି

Supine କୋପାଣ୍ଡି

NEGATIVE FORM.

*Aorist Tense.*

	<i>Singular.</i>	<i>Plural.</i>
1. Person.	ଅନୁ କୋଏନୁ	ଅମ୍ଭ କୋଅଅମ୍ଭ
2.	ଇନୁ କୋଅଅର	ଇର କୋଏର
3. Mas.	ଏଆଡୁ କୋଏଡୁ	ଏଆର କୋଏର
Fem. & Neut.	ଏରି କୋଏ	ଏବି କୋର

*Past Tense.*

1. Person.	ଅନୁ କୋଅଅତେ	ଅମ୍ମ କୋଅଅତାମ୍ମ
2.	ଇନୁ କୋଅଅତ	ଇର କୋଅଅତେର
3. Mas.	ଏଅଞ୍ଜୁ କୋଅଅତେଞ୍ଜୁ	ଏଅର କୋଅଅତେର
Fem. & Neut.	ଏର କୋଅଅତେ	ଏକି କୋଅଅତୁ

## IMPERATIVE MOOD.

2.	କୋଅଅ	କୋଅଅତୁ
	Aoristic relative participle କୋଅଅନି	
	Past relative participle କୋଅଅତ	

## PARADIGM OF THE FOURTH CONJUGATION.

. Root ଅ to become.

*Affirmative Form.*

## INDICATIVE MOOD.

*Aorist Tense.*

	<i>Singular.</i>	<i>Plural.</i>
1. Person.	ଅନୁଅଇଁ	ଅମ୍ମ ଅନାମ୍ମ
2.	ଇନୁଅଦ	ଇର ଅଦେର
3. Mas.	ଏଅଞ୍ଜୁ ଅନେଞ୍ଜୁ	ଏଅର ଅନେର
Fem. & Neut.	ଏର ଅନେ	ଏକି ଅନୁ

*Past Tense.*

1.	ଅନୁଅତେ	ଅମ୍ମ ଅତାମ୍ମ
2.	ଇନୁଅତ	ଇର ଅତେର
3. Mas.	ଏଅଞ୍ଜୁ ଅତେଞ୍ଜୁ	ଏଅର ଅତେର
Fem. & Neut.	ଏର ଅତେ	ଏକି ଅତୁ

## IMPERATIVE MOOD.

2.	ଅମ୍ମ	ଅଦ୍
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## INFINITIVE MOOD ଅଞ୍ଜୁ

Present verbal participle ଅଇଁ

Past verbal participle ଅଦ

Aoristic relative participle ଅନି

Past relative participle ଅତ

Supine ଅଞ୍ଜୁ

NEGATIVE FORM.

*Aorist Tense.*

	<i>Singular.</i>	<i>Plural.</i>
1. Person.	ଅନୁ ଅଏନୁ	ଅମ୍ମ ଅନା ଅମ୍ମ
2.	ଇନୁ ଅଅଅଇ	ଇର ଅଏର
3. Mas.	ଏଅଞ୍ଜୁ ଅଏଞ୍ଜୁ	ଏଅର ଅଏର
Fem. & Neut.	ଏଇ ଅଏ	ଏକି ଅଇ

*Past Tense.*

1.	ଅନୁ ଅଅଅତେ	ଅମ୍ମ ଅଅଅତାମ୍ମ
2.	ଇନୁ ଅଅଅତ	ଇର ଅଅଅତେର
3. Mas.	ଏଅଞ୍ଜୁ ଅଅଅତେଞ୍ଜୁ	ଏଅର ଅଅଅତେର
Fem. & Neut.	ଏଇ ଅଅଅତେ	ଏକି ଅଅଅତୁ

IMPERATIVE MOOD.

2.	ଅଅଅ	ଅଅଅଭୁ
	Aoristic relative participle ଅଅଅନି	
	Past relative participle ଅଅଅତ	

PARADIGM OF THE FIFTH CONJUGATION.

Root ଗି to do.

*Affirmative Form.*

INDICATIVE MOOD.

*Aorist Tense.*

	<i>Singular.</i>	<i>Plural.</i>
1. Person.	ଅନୁ ଗିଇଁ	ଅମ୍ମ ଗିନାମ୍ମ
2.	ଇନୁ ଗିଦ	ଇର ଗିଦେର
3. Mas.	ଏଅଞ୍ଜୁ ଗିନେଞ୍ଜୁ	ଏଅର ଗିନେର
Fem. & Neut.	ଏଇ ଗିନେ	ଏକି ଗିନୁ

*Past Tense.*

1.	ଅନୁ ଗିତେ	ଅମ୍ମ ଗିତାମ୍ମ
2.	ଇନୁ ଗିତି	ଇର ଗିତେର
3. Mas.	ଏଅଞ୍ଜୁ ଗିତେଞ୍ଜୁ	ଏଅର ଗିତେର
Fem. & Neut.	ଏଇ ଗିତେ	ଏକି ଗିତୁ

## IMPERATIVE MOOD.

2.                      ଗିମ୍ମ                      ଗିଦ୍ମ

INFINITIVE MOOD ଗିଞ୍ଜି or ଗିସ୍ତା

Present verbal participle ଗିଇଁ\*

Past verbal participle ଗିଏ

Aoristic relative participle ଗିନି

Past relative participle ଗିତି

Supine ଗିଞ୍ଜି ଗିସ୍ତା

## NEGATIVE FORM.

*Aorist Tense.*

	<i>Singular.</i>	<i>Plural.</i>
1. Person.	ଅନ୍ନ ଗିଏନ୍ନ	ଅମ୍ମ ଗିଆଅମ୍ମ
2.	ଇନ୍ନ ଗିଆଅଇ	ଇର ଗିଏର
3. Mas.	ଏଆଞ୍ଜି ଗିଏଞ୍ଜି	ଏଆର ଗିଏର
Fem. & Neut.	ଏଇ ଗିଏ	ଏକି ଗିଉ

*Past Tense.*

1. Person.	ଅନ୍ନ ଗିଆଅତି	ଅମ୍ମ ଗିଆଅତିମ୍ମ
2.	ଇନ୍ନ ଗିଆଅତି	ଇର ଗିଆଅତିର
3. Mas.	ଏଆଞ୍ଜି ଗିଆଅତିଞ୍ଜି	ଏଆର ଗିଆଅତିର
Fem. & Neut.	ଏଇ ଗିଆଅତି	ଏକି ଗିଆଅତି

## IMPERATIVE MOOD.

ଗିଆଅ                      ଗିଆଅଇ

Aoristic relative participle ଗିଆଅନି

Past relative participle ଗିଆଅତି

It now remains to notice here that the personal terminations are sometimes found affixed to the past verbal participle of this conjugation ; as, ଅନ୍ନଗିଏନ୍ନ I do or will do.

\* The present participle of this conjugation is sometimes formed by adding ଗି to the root ; as, ଗିସ୍ତି doing.

## PART II.

The pronouns are not usually prefixed to verbs, unless the expression be somewhat emphatic; as, ଏହେଁ ଗିଦେ *I did so*, is the usual way of expressing one's self; but the form ଅନ୍ତୁ ଏହେଁ ଗିଦେ is emphatic.

The dative case has generally the same force as the prepositions *to* and *for* in English; thus, ଏହାଙ୍କି or ତାଙ୍କି ସାଗ୍ରେ I went for it.

The dative postposition କ, used with the positive degree of an adjective, gives the adjective the force of the comparative degree; as, ଏଥାନିକି ଅତ୍ତନେଗାତ୍ତୁ this man is better than that person; literally to that person this man is better.

When we speak of motion towards any place, the name of the place must be in the dative; ଜାତାକସାଗ୍ରେତ୍ତୁ he went to the forest; ନଟକି ଡାଗେତ୍ତୁ he came to the village.

It is to be observed, however, that, if the object towards which motion is directed, be of such a nature as not to admit of entrance, the word କାନ୍ତୁ (near) must be inserted between the noun and the postposition କ; as, ମାନ୍ତୁ କାନ୍ତୁ କାକସାଗ୍ରେତ୍ତୁ he went to the tree; ନାନ୍ତୁ କାନ୍ତୁ କାକେତ୍ତୁ he came to me. When any end, purpose, or intention is to be expressed, we may place the noun or the infinitive of any verb (for the infinitive is always equivalent to a noun) denoting it in the dative case; as, ମାଗେ. ଅପାତାତି ଗେହ୍ନେକାଗେତ୍ତୁ he came running in order to apprehend us; ନାଟକସାନ୍ତାତାତି ନାତସିନତି ଡେତ୍ତୁ he got up early in the morning for the purpose of going to a village.

The local ablative, formed by the postposition ତା or ଲାଭତା, corresponds with our prepositions *in*, *on*, *upon*, *among*, &c. It



points out the place where any thing is done ; as, କୁଞ୍ଜେ ଗହ୍ମାମ୍ବୁ ମାଲୁ the tigers are *in* the forest. କେ, the sign of what we may call the *social* ablative, is equivalent to the English preposition *with* ; as, ଆମ୍ଭ ମାଲୁ ଆମ୍ଭ କେତେ I came with my father.

ତାରି, a postposition meaning *of*, seems to be a composition of ତା and ଆରି ; it is used in cases such as the following ; as, ସେଣ୍ଡାତାରି of the upper one, ମାଲେତାରି of the middle one, ଟିଡି ତାରି of the last one.

The words ସେଣ୍ଡା and କୁଇଟି *above*, ନେତେ *below*, ମାଲେ *in the middle*, and some others, require the preceding noun to be inflected ; as, ଏବନସେଣ୍ଡାମାଲେ it is above that.

The adjective is generally placed before the noun ; as, ନେଗ୍ଗିଲେଲୁ a good man ; ନେଗ୍ଗି ଆସା a good woman.

Many substantives are converted into adjectives, by affixing the particle ଗାଟ୍ଟା or ଗାଟ୍ଟି ; thus, ତାଟ୍ଟା strength, and ଗାଟ୍ଟା prefix- ed to the masculine affix ଆଡ୍ଡୁ makes ତାଟ୍ଟା ଗାଟ୍ଟାଆଡ୍ଡୁ a strong man. ସାଞ୍ଜା beauty, and ଗାଟ୍ଟା prefixed to the feminine termination ଆରି makes ସାଞ୍ଜା ଗାଟ୍ଟାଆରି a beautiful woman.

In the Kui language, the degrees of comparison are formed, not by any change in the adjective itself, but by the use of certain postpositions ; as, ଏବନତାରି ନେଗ୍ଗିଲେବିତେ there is no- thing better than this.

The superlative degree is generally formed by prefixing the word ଦେହା or ଦେହାନେ *much* to the adjective ; as, ଦେହା ନେତାଟ୍ଟା ଗାଟ୍ଟା he is a very strong man. To express the *strong- est*, the *greatest*, &c. the phrase ଗଲେତାରିତାରି *than all* is used ; as, ଗଲେତାରିତାରି ଏଆଡ୍ଡୁ ତାଟ୍ଟାଗାଟ୍ଟାଆଡ୍ଡୁ he is the strongest of all men.

Nothing will be more useful to the reader than to be able to form compound from simple tenses and to know their uses.

The aorist and the past are the only tenses mentioned in the conjugation of the verbs. The compound tenses were reserved for consideration in this place.

Tenses, corresponding with the *imperfect* and *pluperfect* in English, are formed by prefixing the present and past verbal participles of any verb to the past tense of the affirmative and negative auxiliaries ; thus,—

# IMPERFECT TENSE.

## Singular.

- |                      |                      |
|----------------------|----------------------|
| 1. ଅନୁଗିପିସ୍ତେ       | I was doing.         |
| 2. ଭୁଗିପିସ୍ତେ        | Thou wast doing.     |
| 3. ଏଆଡ଼ି ଗିପିସ୍ତେଡ଼ି | He was doing.        |
| ଏଇଗିପିସ୍ତେ           | She or it was doing. |

## Plural.

- |                    |                                |
|--------------------|--------------------------------|
| 1. ଅମ୍ମଗିପିସ୍ତାମ୍ମ | We were doing.                 |
| 2. ଭୁଗିପିସ୍ତେରୁ    | You were doing.                |
| 3. ଏଆରୁ ଗିପିସ୍ତେରୁ | They were doing.               |
| ଏକି ଗିପିସ୍ତୁ*      | They (fem. & neut.) were doing |

# PLUPERFECT TENSE.

## Singular.

- |                    |                     |
|--------------------|---------------------|
| 1. ଅନୁଗାସ୍ତେ       | I had done.         |
| 2. ଭୁଗାସ୍ତେ        | Thou hadst done.    |
| 3. ଏଆଡ଼ି ଗାସ୍ତେଡ଼ି | He had done.        |
| ଏଇଗାସ୍ତେ           | She or it had done. |

## Plural.

- |                  |                               |
|------------------|-------------------------------|
| 1. ଅମ୍ମଗାସ୍ତାମ୍ମ | We had done.                  |
| 2. ଭୁଗାସ୍ତେରୁ    | You had done.                 |
| 3. ଏଆରୁ ଗାସ୍ତେରୁ | They had done.                |
| ଏକି ଗାସ୍ତେ.      | They (fem. & neut.) had done. |

The initial letter of the affirmative auxiliary in the past tense is dropped in the compound tenses.

By adding the present tense of the auxiliaries to the present participle of a verb, what may be called the *progressive present tense* is formed; as, ଅନୁଗ୍ରହିମାଉଁ I am doing.

In like manner, by adding the same tenses of the auxiliaries to the past participle of a verb, the *perfect tense* is formed; as, ଆଗାମାଉଁ I have done.

The potential mood is formed by affixing the aorist and past tenses of the verb ମୁ (conj. 3d.) to be able, to the infinitive.

AORIST.		PAST TENSE.	
<i>Singular.</i>			
1. ଅନୁମୁଦ୍	I can.	ଅନୁମୁଦେ	I could.
2. ଭୁନୁଦ	Thou canst.	ଭୁନୁଦେର	Thou couldst.
3. ଏଆଡୁ ମନେଞୁ	He can.	ଏଆର ମୁଦେର	They could.
ଏର ମୁନେ	She or it can.	ଏକିମୁଦୁ	They could.
<i>Plural.</i>			
1. ଅମୁମୁନାମୁ	We can.	ଅମୁମୁଦାମୁ	We could.
2. ଭୁନୁଦେର	You can.	ଭୁନୁମୁଦେର	You could.
3. ଏଆର ମୁନେର	They can.	ଏଆର ମୁଦେର	They could.
ଏକିମୁନୁ	They (fem. & neut.) can.	ଏକିମୁଦୁ	They could.

From this are formed ଅନୁଗ୍ରହାମୁଦ୍ I can do; ଅନୁଗ୍ରହାମୁଦେ I could do; ଅନୁଗ୍ରହାମୁଦୁନୁ I cannot do; ଅମୁଗ୍ରହାମୁଆମୁ we cannot do.

The *continuative mood*, or one that expresses any action that is continued, is formed by adding the verbal participles to the tenses of the verb ଦୁ (conj. 2d.) to continue; as ଅନୁଗ୍ରହିଦୁଉଁ I continue or will continue doing; ଅନୁଗ୍ରହିଦୁଦେ I continued doing; ଅନୁଗ୍ରହାଦୁଦେ I had continued doing.

Condition or contingency is expressed in the Kui language, by adding ଦୁ to the first person singular of the past tense of any verb. It is not varied on account of number, person, or tense; as, ଅନୁ, ଭୁନୁ, ଏଆଡୁ, ଏର, ଅମୁ, ଭୁର, ଏକା, or ଏକିଦେନ୍ତେ If I, thou, he, she or it, we, ye, of they (m. f. n.) do or did.

The *precativ mood* is formed, by adding the following affixes to the infinitive of any verb.

Singular.	Plural.
1. କାନ୍ତୁ	କାମ୍ବୁ
2. କାଦି	କାଦ୍ବୁ
3. କାଞ୍ଜୁ	କାବ୍ବୁ
(Fem. & Neut.) କାରି	କାଢ଼ି

Thus ଅନ୍ତୁଢ଼ିକାନ୍ତୁ pray, let me do ; corresponding with the Latin, *utinam faciam*.

The following affixes added to the root of any verb, express an intention of doing what the root signifies.

AORIST.		PAST TENSE.	
Singular.	Plural.	Singular.	Plural.
1. କାଉଁ	କାନାମ୍ବୁ	କାତେ	କାତାମ୍ବୁ
2. କାଦି	କାଦେବ୍ବୁ	କାତି	କାତେବ୍ବୁ
3. କାନେଞ୍ଜୁ	କାନେବ୍ବୁ	କାତେଞ୍ଜୁ	କାତେବ୍ବୁ
(F. & N.) କାନେ	କାନ୍ତୁ	କାତେ	କାଦ୍ବୁ

Thus ଅନ୍ତୁ ଏମ୍ବାଗିକାତେ I went there with the intention of doing (it). Of this there is no negative form.

The root କୁ\* corresponding with the Latin *nolle*, is used with the infinitive of any verb to express the unwillingness of the actor, to do what the principal verb signifies ; as, ଅନ୍ତୁ ଏଦେଢ଼ି ଗିକାନ୍ତୁତେ I did not wish to do it so.

The present and past verbal participles cannot be used by themselves ; the latter, however, in conjunction with the particles ନାଉ, ନାଜି or ନାଉକ, are used to express several minor actions, performed simultaneously with the main action of a sentence ; thus, ଅନ୍ତୁ ଏମ୍ବାସାକାନାଉ ଏଅନିସୂତାନାଉ, ଏଜିଏକ୍ବୁ ଉଞ୍ଜି ନାଉ ଅଟେନାଟକିକାତେ having gone there, seen him, and taken my meals, I returned again to my village ; here, *going, seeing and taking meals*, are minor actions to the main action of *returning again*.

By adding ଅଅନାଜି† to the root of any verb, the negative

\* This root forms its principal parts according to the rules laid down for the formation of verbs of the first conjugation ; but the personal terminations are affixed to the root.

† In the Goomsur and Boad dialect ଅଭାବେ instead of ଅଅନାଜି is used ; as, ଗିଅଭାବେ without having done.

of the above form is obtained ; *ʃs*, ଏମ୍ବାସାଲ୍‌ଆନାଙ୍ଗା ଏଆନ ସୁତା  
ଆନାଙ୍ଗା ଏସ୍‌ ଇସିଙ୍ଗିଂ ଦେସ୍‌ସାମ୍ବୁକ୍, without having gone there and  
seen him, how canst thou say it ?

Relative pronouns are rendered unnecessary in the Kui language, by certain participles of the verb, which have the relative pronoun inherent in them, and which, like adjectives, must always be followed by some noun.

The peculiarity of these participles consists in the relative form inherent in them invariably referring to the noun which immediately follows them, and which is also the agent to the action denoted by them ; thus, ବାଦିଲୋକୁ, the person that comes or will come ; ବାଦିଲୋକୁ, the person that came ; ସୁତା ଆନନାକୁ, the country that is not or will not be seen ; ଆନିଲିଂ ନିଲ୍‌ଡୁ, the house in which I dwell or will dwell.

If the relative participle of an active verb comes between two nouns and the first be the nominative case, it is the agent to the action denoted by the participle ; and the noun following, in whatever case it may be, is the object affected by that action ; thus, ଏଆଞ୍ଜୁ ପାସ୍ତାମାନ୍ତିକାଦ, the tiger that he has killed ; ଇରୁ ସୁତାମାନ୍ତିଲୋକୁ, the man that you have seen ; ଏଆଞ୍ଜୁ ଆର୍ସାମାନ୍ତିଲୋକୁ, the man that he has called. But if the first noun be in the accusative case, it is the object affected by the action, which the active participle denotes, and the following noun, in whatever case it may be, is agent thereto ; ଏଆନିଓଞ୍ଜୁମାନ୍ତିକାଦ, the tiger that has eaten him ; ଏଆନି ସୁତାମାନ୍ତିଆଞ୍ଜୁ, the man that has seen him ; ଏଆନି ଆର୍ସାମାନ୍ତିଲୋକୁ, the man that has called him. If, independently of the agent and object, the relative inherent in an active participle refers to the instrument, place or other subordinate correlative to the action which it denotes, the agent is placed first in the nominative, then the object in the accusative, next the relative participle, and finally the instrument, place, or other correlative, to which it refers ; thus, ଅନୁକାଦନପାସ୍ତାମାନ୍ତି କୃତେ or ବାଦା, the sword with which, or the place in which I killed the tiger ; ଇରୁ ପିଣ୍ଡାସିତାଞ୍ଜୁ, the man to whom you gave the cloth. In these examples *I* and *you* are

the agents, and therefore in the nominative case, the *tiger* and the *cloth* are the objects, and therefore in the accusative, and the *sword*, the *place* and the *man* are subordinate correlatives referred to, and therefore placed immediately after the participle.

If the relative participle of a neuter verb stands between two nouns, the first must always be in the nominative case, because neuter verbs cannot govern the accusative, and it is always the agent to the action denoted by the participle, the noun following being merely the subordinate correlative thereto; thus, ଅନ୍ତରଃ ପିମ୍ବାନ୍ନିରୁଡୁ, the house in which I am dwelling; ଭର ଡାକମାନ୍ନି ପାହାର, the road in which you are walking; ଏଥାଞ୍ଜ କର୍ମ୍ମମାନ୍ନିବାହା, the place in which he is sitting; ଭର ଡୋସ୍ତିରୁଡୁ, the house in which you had slept.

The foregoing and following examples will best explain the manner in which these participles supply, in construction, the cases of the relative pronouns, and the mode in which they must be translated in English by corresponding prepositions.

Nom. ଏଥନ ପାହାମାନ୍ନିକାତ, The tiger which has killed him.

ମିମ୍ବାସୁତାମାନ୍ନଞ୍ଜ, The man who has seen you.

Gen. ପୁଙ୍ଗାସିତାଅନମ୍ବାନ, The tree of which there are no flowers.

କୃତୁଷ୍ଟିକିନିରୁଡୁ, The house of which the wall is inclined.

Dat. ଏଥାଞ୍ଜ ବାଜାମାନ୍ନିରୁଡୁ, The house to which he is come.

Acc. ଏଥାଞ୍ଜ ପାହା ମାନ୍ନିକାତ, The tiger which he has killed.

ଭର ସୁତାମାନ୍ନଞ୍ଜ, The man whom you have seen.

Ab. ଅନ୍ତମ୍ବାନୁକାସାମାନ୍ନିକୂଡେ, The knife with which I have cut down the tree.

ଅନ୍ତଡୋସାସ୍ତିରୁଡୁ, The house in which I had slept.

The relative participle, by affixing ଅର has often the same signification as a noun; as, ସିନାରିନେଗାର the act of giving is good.

Nouns denoting an agent may be formed from every verb, by adding to the relative participles, either affirmative or negative,

the affix ଅଞ୍ଜୁ for the masculine, and ଅଞ୍ଜି for feminine and neuter, in the singular; ଅଞ୍ଜୁ for masculine, and ଅଞ୍ଜି for feminine and neuter in the plural; thus, ଡେନାଞ୍ଜୁ the man that beats or will beat; ଡେନାଞ୍ଜି the woman or thing that beats or will beat; ପାଞ୍ଜିନାଞ୍ଜୁ the man that kills or will kill; ପାଞ୍ଜିନାଞ୍ଜି the woman or thing that kills or will kill; ପାଞ୍ଜାଅନାଞ୍ଜୁ the man that does not or will not kill; ପାଞ୍ଜାଅନାଞ୍ଜି the woman or thing that does not or will not kill.

In the Kui language, the word agreeing with the verb is always in the nominative case and has generally the first place in the sentence, then follows the word denoting the object governed by the verb, next any intermediate explanatory clause; and the verb itself closes the period; thus, ଆନୁ ଏଆନି ଏବିମ୍ବିଞ୍ଜିକେସ୍ତେ I told him to do that thing; literally, I, him, that thing, do thou, saying, told.

When the English verb *to be*, in any of its variations, comes between a pronoun, an adverb, or a noun, the sense may well be expressed in the Kui language, by placing the adjective after the pronoun and adding to it the following affixes.

	<i>Singular.</i>		<i>Plural.</i>
1. Person.	ଅନୁ		ଅମୁ
2.	ଆତି		ଆରୁ
3.	ଅଞ୍ଜୁ		ଅଞ୍ଜି
Fem. and Neut.	ଅଞ୍ଜି		ଅଞ୍ଜି
	ଅନୁ makes		ଅମୁ

#### EXAMPLES.

ଅନୁ ନେଗୁନୁ I am good, ଅମୁ ନେଗୁମୁ we are good, ଭନୁ ନେଗୁତି thou art good, ଭରୁ ନେଗୁରୁ you are good, ଏଅଞ୍ଜୁ ନେଗାଞ୍ଜୁ he is good, ଏଆରୁ ନେଗାଞ୍ଜି they are good, ଏଭି ନେଗାଞ୍ଜି she or it is good; ଏଞ୍ଜି (fem. and neut.) ନେଗାଞ୍ଜି they are good.

ଅନୁ ନେଗୁମୁ we (1st and 2nd persons) are good.

But if a noun ending in ଅଞ୍ଜୁ follows the pronoun, it changes the ଅଞ୍ଜୁ into ଚେନୁ for the first, and ଚି for the second person in the singular number. It is not yet known what particular terminations it affixes in the plural; the common form seems

to be ଗାଣ୍ଡାମ୍ for the first and ଗାଣ୍ଡେର for the second and third persons ; as, ଅନ୍ତକୁ ଏନ୍ତେନ୍ I am a Kondh, ଇନ୍ତକୁଏନ୍ତି thou art a Kondh, ଏଆନ୍ତକୁଏନ୍ତି he is a Kondh. ଆମ୍ବକୁ ଗାଣ୍ଡାମ୍ we are Kondhs, ଇରକୁ ଗାଣ୍ଡେର you are Kondhs, ଏଆରକୁ ଗାଣ୍ଡେର they are Kondhs.

One verb governs another in the infinitive ; but the infinitive must be in conjunction with the postpositions ତାକି ତାକି ; as, ସୁତାତାକିଂ ସାସ୍ତେ I went to see ; ଓ ବାତାକିଂ or ତାକିଂ ବାତେର they came to take it away.

One verb governs another in the present verbal participle ; as, ସୁତବାତେର they came to see ; ଏକ୍ତ ଉଞ୍ଜିବାତେର they came to take their meals ; literally, to drink rice gruel.

When a speaker relates what another has said, he does not, as in English, use the infinitive mood, but repeats the words of the original speaker adding ଇଞ୍ଜି (the present verbal participle of the verb ଇନ୍ to say) ; thus, *he told me to go*, would be rendered in the Kui language ସାଲ୍ତ୍ତ୍ ଇଞ୍ଜି କେସ୍ତେଞ୍ଜି ; literally, go thou, saying, he said. Thus also in the sentence ସ୍ତାସ୍ତ୍ତ୍ କେମ୍ ଇଞ୍ଜିଗାକେସ୍ତେଞ୍ଜି he told (me) to kill the snake : literally, snake beat thou, saying, he said. ଇଞ୍ଜି is used, in like manner, when we address to a second person an order to be delivered to a third ; thus, *tell him to send*, would be rendered ପାଣ୍ଡାମ୍ ଇଞ୍ଜି କେସ୍ତ୍ତ୍, literally, send thou, saying, say. The present verbal participle is sometimes doubled ; as, ଗେହି ଗେହି ବାତେଞ୍ଜି he came running, literally, running and running.

There is no passive voice in the Kui language ; it is, however, sometimes supplied by using the infinitive of any verb in conjunction with the verb ଆକା to become ; as, ଗିବା ଆତେ it is done ;\* but the use of this form is very rare.

Such words as ଇଦେ now, ଏସ୍ତେକା when, ନେଞ୍ଜି to-day, ଇଦସି

\* To active roots sometimes the letter ତା is added and then the personal terminations in the affirmative form are joined ; as, କେସ୍ତାମ୍ I say or will say ; କେସ୍ତାଦେ I said. We are not enabled to say what difference there is between this and the common form.



yesterday, କିଏ to-morrow, which we call adverbs in the English language, are declined with some or all the cases of nouns.

There seem to be but two conjunctions ; ଏଞ୍ and, ବେ but.

The interjection of the most common occurrence is ଆଇଗୋ or ଆଇକେ alas !

The particle ଗିନ (let us do) is added to the end of the concluding verb of a sentence in order to give it an interrogative turn ; as, ଇନ୍ନୁ ଗିନ ଗିନ wilt thou do (it) ?

The particle ନେ is used to express emphasis : its most common use is with adverbs ; as, ଏମ୍ ନେମାସ୍ତେଞ୍ he was in the very same place.

ଇନ୍ନାକେ means *why* ? and is of very extensive use in the language ; as, ଆକାଞ୍ ଇନ୍ନାକେକାକେଞ୍ why did he come ?

The particle ଏସ୍ prefixed to ଆଞ୍ for masculine, and ଆଇ for feminine and neuter in the singular, and ଆରୁ for masculine, ଆକି for feminine and neuter in the plural number, gives the interrogative pronouns ; as, ଏସ୍ ! ଞ୍ who ? (mas. sing.) ଏସ୍ ! ଇ who, or which ? (fem. and neut. sing.) ଏସ୍ ! ରୁ who ? (mas. plu.) ଏସ୍ ! କି who, or which ? (fem. and neut. plu.)

As I can give no full account of the numerals, I content myself for the present with mentioning that from *two* they are borrowed from the Oriya language. ର means one and ଇ means *two*.†

ଇନ୍ନା meaning *what* ? is also an interrogative pronoun ; sometimes the pronominal affix ଆଇ is added to it ; as, ନୀକାଞ୍ ଇନ୍ନା or ଇନ୍ନା ଇମାନ୍ନେ what is in thy hand ?

ଇମ୍ ! meaning *who*, is a masculine singular interrogative pronoun ; it is not declinable.

ତାନ୍ନୁ meaning *self*, and its plural ତାରୁ, are reciprocal pronouns ; they are very useful in this language. ତାନ୍ନୁ makes ତାକା and ତାରୁ makes ତାରା in the inflection. When inflected ତାନ୍ନୁ sometimes becomes ତା.

† In the Chinna Kinery and Sooradah dialect there are pure Kondh numerals as far as ten.

The particle ଅନ୍ତର୍, added to the relative participles, means *while, when, at the time of*; as, ଅନ୍ତର୍ଯ୍ୟାକ୍ଷାନ୍ତର୍ while or when I was going there; ଅନ୍ତର୍ଯ୍ୟାମାନ୍ତର୍ while or when I was there.

Such forms as ଏହେତ୍ତି ଗିତାକି *supposing such a thing is done*, ଅନ୍ତର୍ଯ୍ୟାକ୍ଷାକି *supposing I gave it*, serve to mark the consequence; as, ଏହେତ୍ତି ଗିତାକି ଅନ୍ତର୍ଯ୍ୟାକ୍ଷାକ୍ଷେ in consequence of their having done so, I went there. ଅନ୍ତର୍ଯ୍ୟାକ୍ଷାକି ଏହେତ୍ତି ଶେଷେତ୍ତି in consequence of my having given it to him, he took it away.

The particle ନେ added to an infinitive, also marks consequence; as, ଏହେତ୍ତି ଗିତାକି ଅନ୍ତର୍ଯ୍ୟାକ୍ଷାକ୍ଷେ in consequence of their having done so, I went there.

I have not met with ଅନ୍ତର୍ used in conjunction with a verb, and therefore I can give no rule as to what is the personal termination of the different tenses of a verb, when this pronoun is the agent.

In conclusion it may not be amiss to notice some of the peculiarities which exist in the Chinna Kimery dialect. The letter ଢ of the Boad and Goomsur dialect is universally changed to ଲ; ସ is sometimes changed to ଢ. In some places the personal terminations of verbs, ଦ and ଚୁ are sometimes changed to ଉ and ଚୁ. କିନ୍ତୁ *thee*, ନିନ୍ତୁ *me*, ତିନ୍ତୁ *you*, and ମାମ୍ତୁ *us*, are commonly used instead of the corresponding Boad and Goomsur accusatives ନାକେ, ନାକେ, ମାକେ, and ମାକେ.